



NEWSLETTER OF THE LONDON CHAPTER,
ONTARIO ARCHAEOLOGICAL SOCIETY
P.O. Box 2574, Station B, London, ON. N6A 4G9



"March", 1992

92-3

Come on out to...

THE OFFICIAL OPENING OF GROSVENOR LODGE!!!

Wednesday, June 24th, 1992

Come join in the festivities planned for the official opening of Grosvenor Lodge (1017 Western Road), the new London Resource Centre for Heritage and the Environment. Check out the Chapter's new office and Centre facilities, listen to music from the Dixie Flyers, be entertained by Theatre Faux, dine on the BBQ offerings, and look at the various displays and demonstrations provided by the various residents of Grosvenor Lodge. Parking will be provided at the nearby Althouse College parking lot, and a shuttle service will be provided to take guests to the Lodge. Everyone is welcome so drop by and have some fun (and be impressed!). Start time is 4 PM.

Chapter Executive

ANNUAL RATES

Individual.....	\$15.00
Family.....	\$18.00
Institutional.....	\$21.00
Subscriber.....	\$17.00

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EXECUTIVE REPORT

The Executive is pleased to announce that as of June 1st, 1992, the Chapter will have a permanent office as a member organization of the London Resource Centre for Heritage and the Environment (formerly the Lawson Museum, Grosvenor Lodge, and still 1017 Western Road!). This centre will house a wide array of local heritage and environmental groups. The London Chapter will be the sole occupant of one of the second floor office rooms. Wow, after all these years, the London Chapter now has a fixed address! Many thanks to our former landlords, the gang at 55 Centre Street, and the offices of MPA, who gave us shelter during our first decade and a half.

As part of the celebrations associated with the establishment of this Resource Centre, there will be an official opening of the facility on Wednesday, June 24th, starting at 4 PM. Speeches, music by the likes of the Dixie Flyers and Glen Bennett, comedy by Theatre Faux, a BBQ, and many other activities will all be featured. The London Chapter, with the generous assistance of volunteers from the London Museum of Archaeology, will provide pottery making for kids of all ages. Other activities, demonstrations, and/or displays will be provided by the Architectural Conservancy of Ontario, the Thames Region Ecological Association, McIlwraith Field Naturalists, Middlesex Historical Society, Historical Museums Volunteers Association, and the London Sports Fishery Inc.

Of course all members of the OAS and the London Chapter are invited to these festivities. parking for the event will be at the nearby Althouse college campus of the University of Western Ontario. Parking is \$1.00. A free shuttle service from that parking lot to Grosvenor Lodge will be provided by Aboutown Taxi. Come on out and see your new home, tour the facilities, and have some fun. See you there!

For those who might miss the official opening, and for others looking to unload "stuff", the Centre is planning to hold a giant garage sale on July 1st at Grosvenor Lodge. This provide individual member groups of the Centre with an opportunity to raise money. So anyone willing to donate their unused or outgrown ~~junk~~ treasures (one's junk is another's lost treasures!), please call a member of the Chapter Executive to arrange pick-up or delivery of your stuff. Tours of Grosvenor Lodge will also be available on July 1st, so take note and come visit us.



janie ravenhurst

43 MARBURY CRESCENT DON MILLS ONTARIO M3A 2G3 (416) 447-5410

As a final item related to Grosvenor Lodge, a resource library is being established at the Centre, and the London Chapter has made a great start to establishing a good archaeological/anthropological component to this library. We have recently received donations from Paul Lennox, Ron Williamson, the Ontario Heritage Foundation and the Ontario Archaeological Society, with additional promises of donations from Parks Canada and the Ontario Heritage Foundation.

**For All Your Graphic and
Artifact Illustration Needs**

Thanks to these first donors. Anyone else interested in providing publications for the Chapter's library at the Centre should contact Pat Weatherhead.

Believe it or not, there are other items beyond Grosvenor Lodge to discuss! For those of you who missed it, the Canadian Archaeological Association Annual Meeting held here in London in early May was quite a successful conference. For the Chapter, we managed to sell in excess of \$1500 worth of publications, and the opening night reception the Chapter hosted was well received (with the minor complaint that those complimentary beer tickets provided by Algonquian Brewing Company Ltd and various archaeological consulting firms and organizations ran out too quickly!). The conference organizing committee has asked us to extend a big thanks to all the Chapter members who helped make the meetings such a success, and we in return tip our hats to the conference committee for being able to pull off such an enjoyable and memorable conference.

Some of the sales of books at the conference included the last copies of both the Studies in Southwestern Ontario Archaeology and the Boreal Forest volumes. These are now both officially out of print. In addition, stock of the Archaeology of Southern Ontario volume (better known as the green phonebook) is dwindling fast. At some point this summer the Executive will be meeting with the Occasional Publication series editor to discuss various options for printing a second edition of this volume, or revising the first edition, selling the rights of the publication to a publishing house, do nothing, etc. Whatever the long term plans are for the green phonebook, there is no question that it has been as great a success as we could ever have hoped!

SOCIAL REPORT

As of late May we are still looking for a place to hold the annual Chapter summer picnic, which seems always to be the case at about this time of year. As well, we are starting to plan for our fall and winter line-up of speaker nights. Any suggestions for either the Chapter picnic location or potential speaker night candidates would be appreciated. As always, please contact a member of the Executive with your idea.

Chapter members might be interested in London's Open Homes Canada program. Open Homes Canada is a London grass roots exchange program aimed at promoting national unity. Londoners are being asked to open their homes to receive fellow Canadians for a four day visit on the Civic holiday weekend, July 31 to August 3, 1992. In turn these Londoners will visit their guests elsewhere in Canada in 1992. For further information on hosting visitors or providing volunteer assistance, call the Open Homes office at 661-6438.

EDITOR'S NOTE

An immediate benefit of the CAA conference in London has been the submission of articles for **KEWA** (we are still looking for more contributions, however!). This month we present some musings by Bill Fox, who is an archaeologist working for the Canadian Parks Service in Winnipeg. For some reason his name is familiar but I don't know from where.....!

William A. Fox¹

Along with Dr. Ron Hancock of the *SLOWPOKE* Reactor Facility at the University of Toronto, the writer has embarked on an extensive program of metallic artifact trace element analysis, focusing on sixteenth century material from southern Ontario. This study was not aimed at identifying the timing of the initial arrival of European metals into the region, although this has been a spin-off result (see Hancock et al 1991). Rather, the objective has been to document the pattern of native copper (ie. copper derived from North American sources) use during the Protohistoric and Early Historic periods. The writer's continuing research into the Odawa trading sphere, as evidenced by ceramic vessel and lithic distribution patterns has led naturally in this direction (Fox 1990a, 1990b). The following are some observations arising from research to date.

Quimby (1939, 1963 and 1966) documented the presence of beads, hair pipes, so-called awls, and particularly, tanged native copper knives from Late Woodland sites in the upper Great Lakes. Wright (1966) reported a similar range of native copper tools from the Late Woodland Pic River site on the north shore of Lake Superior, while the same assemblage characterized the later occupations at the Juntunen site on Bois Blanc Island, Michigan (McPherron 1967).

In addition, it is not surprising to see identical forms on fourteenth and fifteenth century sites in southern Ontario such as the Middleport and MacLeod Ontario Iroquoian villages (Reed 1990; Figure 1). Excavations on the early sixteenth century prehistoric Huron Draper village produced eight native copper artifacts; including a tanged knife, a ring, three tubular beads and two small nodules of copper (Finlayson and Pihl 1980). The slightly later Seed-Barker village produced a small fragment of European copper (Hancock et al. 1991), while the mid-sixteenth century Beeton, McPherson and Hanes villages all have European metal artifacts, in addition to native copper (Figure 1). The latter specimens include only beads and hammered sheet fragments.

Thirty copper and brass artifacts were recovered from the ca. 1600 A.D. MacMurchy site near the south shore of Georgian Bay (Garrad 1978). This roughly 10 acre village is the earliest in the area and is assumed to be Khionontateronon or Petun. The usual range of tubes or beads, tinkling cones and rings and bracelets are present; however, seven out of nineteen copper artifacts were found to be of native copper. This is surprising, because all the artifacts but one were fabricated from sheet copper, which was assumed to be of European kettle origin (a logical assumption when one realizes that the Basques alone traded over 500 "kettles of red copper" in three expeditions to the St. Lawrence between 1584 and 1587 [Turgeon 1990:85]). Interestingly,

¹ Versions of this paper were presented at the 36th Annual Midwest Conference, La Crosse, Wisconsin, October 1991; and at the 25th Annual Meetings of the Canadian Archaeological Association, London, Ontario, May 1992. A version of this paper also appeared in *Wanikan*, Newsletter of the Thunder Bay Chapter, OAS 91(3).

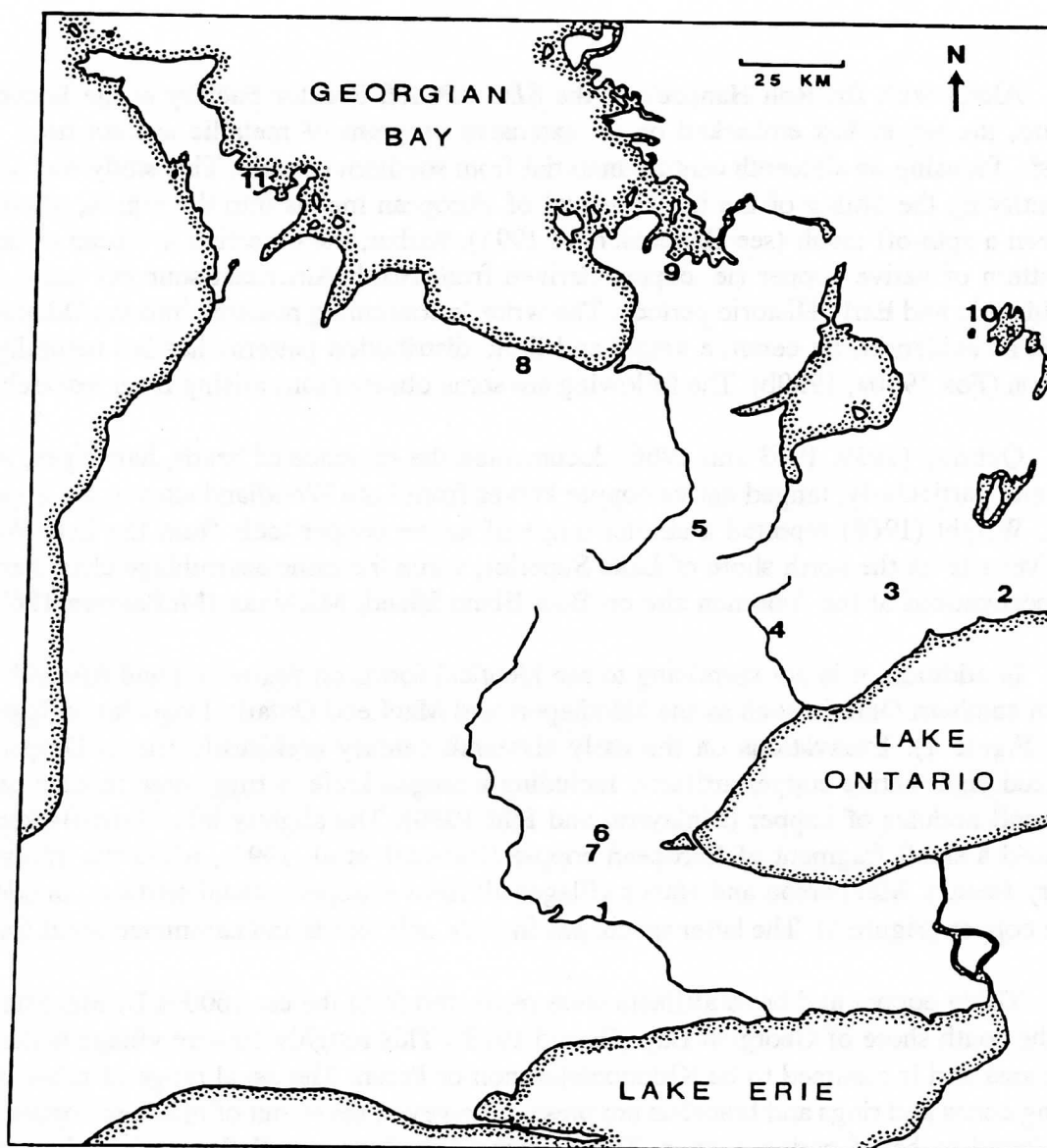


Figure 1: Archaeological Site Distribution. (1) Middleport; (2) MacLeod; (3) Draper; (4) Seed-Barker; (5) Beeton; (6) McPherson; (7) Hanes; (8) MacMurchy/Buckingham Ossuary; (9) Midland Ossuary; (10) Victoria County Knife; (11) Hunter's Point.

the sheet native copper from MacMurchy averages 0.30 mm in thickness, less than half that of European kettle copper, which averaged 0.68 mm in thickness. Evidently, care was being taken to obtain the maximum fabricated product from the native material.

Turning to some ethnohistoric observations, we can find further insights into native copper procurement in the Northeast. As early as the 1530's Europeans became aware of the existence of native copper in the Great Lakes-St. Lawrence drainage. During Jacques Cartier's second voyage a Native male informed him on August 17 of 1535 that their copper (caignetdazé) came from the Saguenay (Biggar 1924:106), which roughly translated meant "out west" (Trigger 1987:197). In the succeeding seventeenth century, Champlain met with an Algonquin chief in June of 1610 who presented him with "...a piece of copper a foot long...very fine and pure" (Biggar 1925: 123). The chief stated that this "...metal was abundant where he had obtained it, which was on the bank of a river near a large lake..." (Ontonagon River?), and that "...it was taken out in pieces, and when melted was made into sheets and smoothed out with stones" (Biggar 1925:123).

Sagard later observed, "One of our Frenchmen (Grenole?) had been trading among a nation towards the north, about a hundred leagues from us (Huronian), getting copper from a mine" (Wrong 1939: 135). By the late seventeenth century, Jesuits entering the Lake Superior basin, such as Father Allouez in 1665, were being instructed to obtain information on the copper deposits. Allouez finally convinced the local bands to identify source locations, and in passing noted that the Odawa of Lake Superior made sacrifices to Mishipizheu in order to still the water and bring sturgeon, and that they took copper nuggets from the Superior shores for their medicine bags (Rajnovich nd: 60).

In the 1669-70 Relation of Father Claude Dablon we learn more of the symbolic significance of native copper to the local peoples. In a report entitled "*Of the Copper Mines Which Are Found in Lake Superior*", Dablon relates a story about four men who landed on Michipicoten Island and collected many copper nuggets. A great voice spoke to them asking "Who are those robbers carrying off from me my children's cradles and playthings?" (Thwaites 1899:155). Dablon continues "Some say it was Thunder because there are many storms there; and others that it was a certain spirit whom they call Missibizi, who passes among these peoples for the God of the waters, as Neptune did among the Pagans." He then relates how all four men died shortly thereafter.

Subsequent eighteenth and nineteenth century observations among local Algonkian-speaking groups re-affirm the veneration accorded native copper and its symbolic association with Mishipizheu. As Vecsey (1990:74) notes, the great underwater lion/horned serpent composite manitou not only controlled terrestrial game and the fishes, but it could create stormy waters and often sunk canoes. "It gave copper to the Indians, who cut the metal from the being's horns as it raised them above the surface of the water... Those who attempted to take the copper without offering proper payment met severe punishment from the Underwater Manitou" (Vecsey 1990:75).

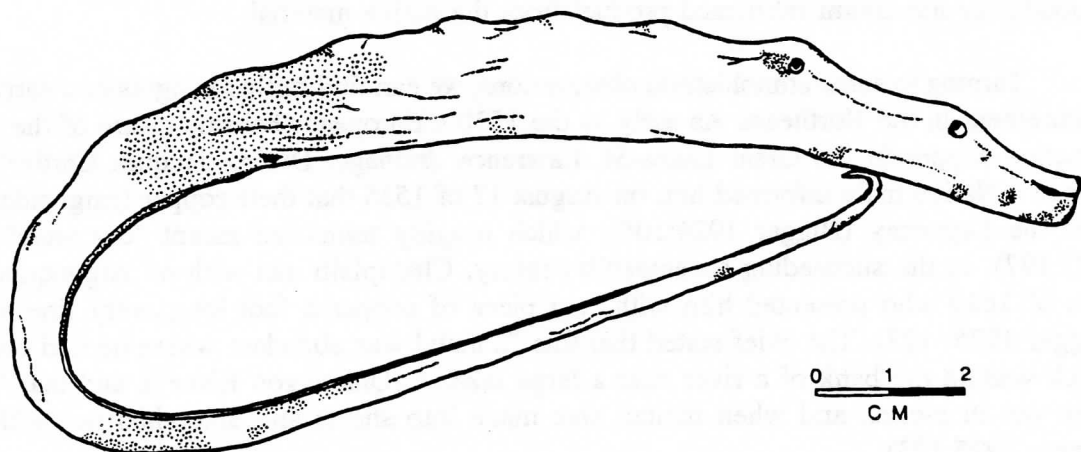


Figure 2: Native Copper Mishipizheu From the Buckingham Ossuary.

Archaeological evidence of this symbolic connection is widespread during the Proto-historic and Early Historic periods in the form of copper serpents from Oneota sites to the west, such as the New Galena Mound Group and Lane circular enclosure (Wedel 1959) on the Iowa River; and several in Wisconsin (McKern 1945), from the Dumaw Creek village (Quimby 1966) and Summer Island site (Brose 1970) in the Lake Michigan basin; and from Ontario sites in Sault Ste. Marie (W. Ross personal communication) and the Brantford vicinity (Kenyon 1972) to the east; and from the Madisonville village in the Ohio drainage to the south (Griffin 1966, Hooton 1920).

Perhaps the most spectacular representation found so far is a native copper specimen recovered during a 1977 salvage excavation of the late sixteenth century Buckingham ossuary near the MacMurchy village on the south shore of Georgian Bay (Figure 1). This burial pit was unusual in a number of ways, including its excavation into heavy clay and its range of exotic shell and copper artifacts. Bracelets of European copper and brass were recovered, along with a small European copper ladle, once suspended by a leather thong, and a sheet native copper cutout of a bird. The most dramatic find was a native copper effigy of Mishipizheu (Figure 2), complete with blunt face and crenated serpentine body.

The back of this effigy is reminiscent of some large copper pieces reported from Huronia around the turn of the century by David Boyle (1891 and 1906). He noted the accidental discovery of an ossuary at the Midland City driving park in his annual report for 1890-91 (Figure 1). The only artifacts described are a large native copper knife with a crenated dorsal edge (Figure 3) and a native copper adze. Pelt sections were preserved adjacent to both specimens. A similar, slightly smaller knife is described from Victoria County in Boyle's annual report for 1905. This one was found "under a large pine stump" (Boyle 1906:25).

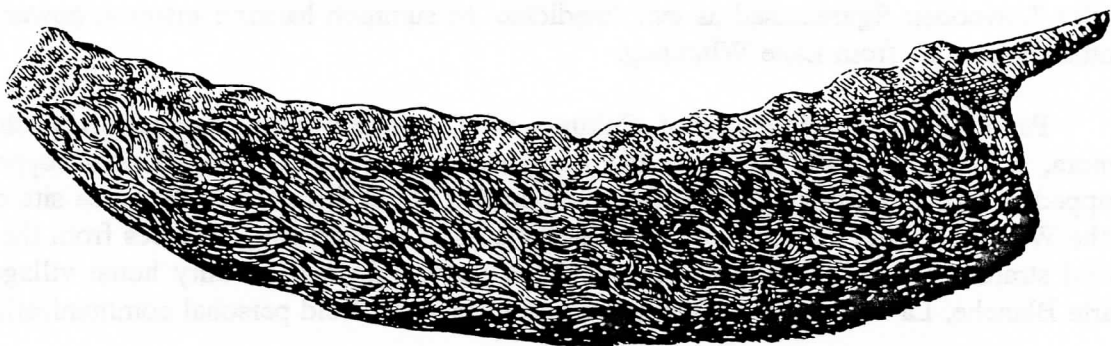


Figure 3: Native Copper Knife From the Midland City Driving Park Ossuary. Quarter-sized. From Boyle 1891: 60, Figure 145.

Are these knives Protohistoric in age? Do they symbolize Mishipizheu? The answer to both questions, I believe, is affirmative. While the Victoria County specimen lacks specific provenience, it does derive from an area of sixteenth century Huron settlement. The Midland knife was recovered from what was described as an ossuary in the heart of Huron territory. The closest village, the Jones site, is also sixteenth century in age (J. Hunter personal communication). Certainly in form they do not equate with any of Wittry's (1957) Old Copper Complex types, but do look rather like overgrown and elaborate versions of Quimby's (1963:196) tanged "butter knife" class, typical of Late Woodland sites.

While pondering these knives I was reminded of a sixteenth century observation by Cartier. After he had kidnapped the St. Lawrence Iroquois chief Donnacona, he was proceeding downriver in May of 1536, when at the Ile aux Coudres they were approached by a canoe bearing Indians from the River Saguenay. Cartier allowed them to board the vessel and observed "And to Donnacona they gave three bundles of beaver and seal-skins, with a large copper knife from the Saguenay and other gifts, and presented the Captain with a string of wampum" (Biggar 1924:233). One wonders what would constitute a "large" knife for Cartier. It is unlikely to have been a typical Late Woodland specimen measuring 3.5 to 4.0 centimetres in length (McPherron 1967:171), and more likely may have been in the size range of the Huronia knives. If the specimens from Huronia did symbolize Mishipizheu, what better parting gift for Donnacona's trans-Atlantic trip than a knife representing the Underwater Manitou who controlled the waves?

A later malevolent manifestation of this symbolic system can also be considered here. While serving as regional archaeologist for northwestern Ontario, the author chanced to see an unusual magic kit from a Lake of the Woods Indian reserve. This composite killing machine had been collected from an abandoned house on the reserve by the curator of the Lake of the Woods Museum, at the invitation of local residents. Only later did she learn its function. Briefly, the

wooden stock, with wooden human effigy and reflective copper insert, was pointed at an intended victim and a death ray was shot into him or her by the shaman. Grim (1987:89) illustrates a similar "...wooden figure...used as evil 'medicine' to summon harmful manitou power against another person...", from Lake Winnipeg.

Paddy Reid, the Ministry of Culture and Communications regional archaeologist in Kenora, relocated the kit, including the triangular copper insert, as well as a copper point wrapped in red cotton cloth. While reviewing artifact slides from the Ballynacree site on Lake of the Woods, he was surprised to see a pair of similar pointed copper pieces from the French period stratum, which he believes relates to the early eighteenth century home village of La Marte Blanche, La Verendrye's Cree guide and mentor (C. Reid personal communication).

Pondering this coincidence, the author considered the stock-like component of the evil medicine magic kit, and the brass dragon musket sideplates (Figure 4) found at the Ash Rapids site at the nearby entrance to Shoal Lake (Reid 1978:6). Reid observes that:

Although the origin or reason for introduction of the dragon motif is still somewhat obscure and the dates proposed by a number of authors are either contradictory or vague, it is known that the motif first appeared in North America around 1700 on Queen Anne muskets... The motif had all but disappeared from civilian guns after 1740 but became the almost exclusive design for sideplates on trade guns for North America (Russell 1957: 129) and indeed had come to mean to the Indians that the article was genuine....

Reid (1978:3)

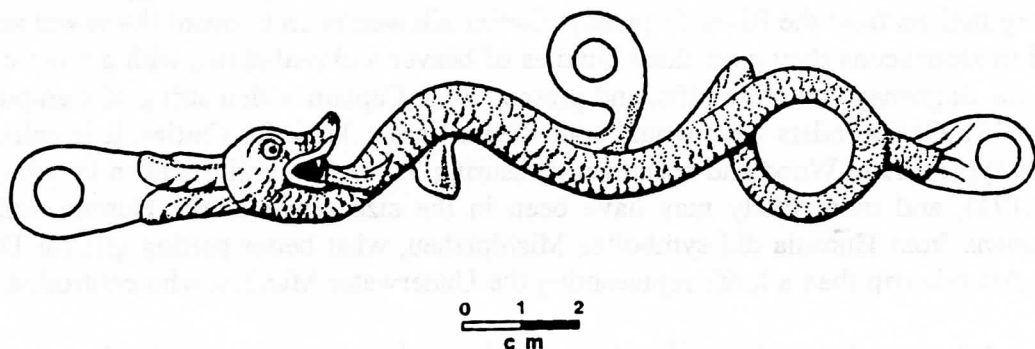


Figure 4: Brass Dragon Sideplate From a Musket.

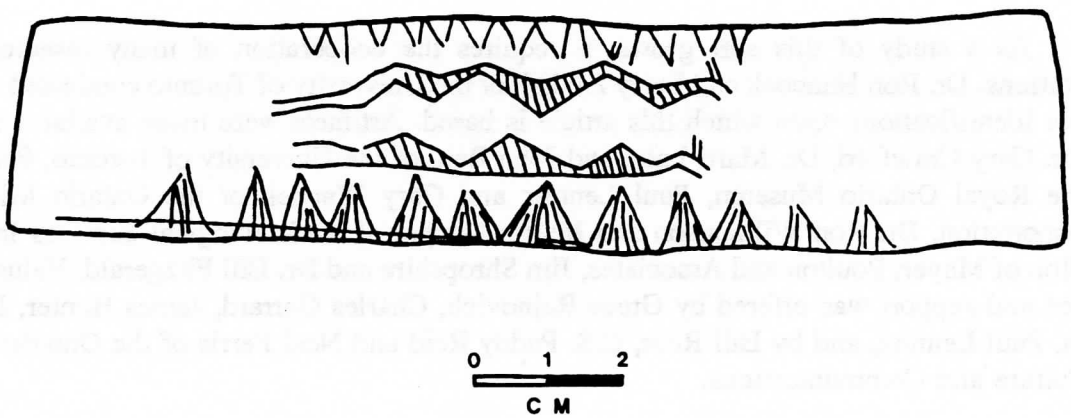


Figure 5: Hunter's Point Brass Bracelet.

I would suggest that the brass dragon symbolized more than musket quality and other data provided by Reid (1978) tends to support this hypothesis. I believe that it cannot be coincidence that two out of the three dragon sideplates from archaeological contexts display missing heads, while two more specimens consist solely of head fragments (Reid 1978). Fully four of the five reported specimens are mutilated and I would suggest "killed" in this manner upon removal from the musket. Is this ritual killing of spiritual power akin to the earlier tradition of removing heads from discarded ceramic and stone effigy pipes (Fox 1979:83)?

That Mishipizheu could also associated with brass has been evidenced recently at the Hunter's Point site, a ca. 1640 Odawa village on the west shore of Georgian Bay (Molnar 1991). Here a brass bracelet inscribed with not one, but two horned serpents was discovered in 1990 (Figure 5). Also, had not Radin (1923) noted that "the Winnebago regarded the axes, knives and guns they received from the French as holy;"? Had not Johann Kohl's friend Keatanang, chief of the Ontonagon Band referred to a native copper boulder as "...our hope and our protection. Through it I have caught many beavers, killed many bears. Through its magic assistance I have been victorious in all my battles and with it I have killed other foes" (Kohl 1985:62)? What item better than a roaring musket to embody the power of life and death over man and game which characterized the king of the underworld?

Whether or not this hypothesis holds true, evidence concerning the symbolic nature of metals, both native and European, provides strong support for George Hammell's (1987:90) hypothesized "...precontact Indian mythical reality which served as the paradigm for the Indians' contact behaviour." Native copper and later European copper and brass artifacts provide "...evidence for continuities and syncretisms in the Indians' technological and social manipulation of European trade goods..." (Hammell 1987:90).

Acknowledgements

As a study of this sort grows, it requires the cooperation of many researchers and institutions. Dr. Ron Hancock and Larry Pavlish of the University of Toronto conducted the metal source identifications upon which this article is based. Artifacts were made available for study by Dr. Gary Crawford, Dr. Marti Latta and John Reid of the University of Toronto, Peta Daniel of the Royal Ontario Museum, Paul Lennox and Gary Warrick of the Ontario Ministry of Transportation, Dr. Ron Williamson and Martin Cooper of Archaeological Services Inc., Dana Poulton of Mayer, Poulton and Associates, Jim Shropshire and Dr. Bill Fitzgerald. Valuable data, advice and support was offered by Grace Rajnovich, Charles Garrard, James Hunter, Dr. Marti Latta, Paul Lennox, and by Bill Ross, C.S. Paddy Reid and Neal Ferris of the Ontario Ministry of Culture and Communications.

As is true and traditional to say, the concepts and interpretations presented in this paper are the sole responsibility of the author. It represents an initial and somewhat tangential product of a larger metallic artifact study, which will be reported in full upon completion of the trace element analyses.

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